

The Brethren Evangelist.

PUBLISHED AT
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50
PER ANNUM IN ADVANCE.

VOLUME XI.

ASHLAND, OHIO, AUGUST 7, 1889.

NUMBER 32.

To Him Be Glory.

Ps. 149.

Proclaim the lofty praise
Of him who once was slain,
But now is risen, through endless
days
To live and reign.
He lives and reigns on high,
Who bought us with his blood,
Enthroned above the farthest sky,
Our Saviour, God.
The Son of God adore;
Ye ransomed, spread his fame.
With joy and gladness, evermore
Laud his great name.
Let every tongue confess
That Jesus Christ is Lord.
And every creature joint to bless
Th' incarnate Word
All honor, power, and praise
To Jesus' name belong.
With hosts seraphic, glad, we raise
The sacred song:—
'Worthy the Lamb,' they cry,
'That on the cross was slain,
But now, ascended up on high,
He lives to reign.'
He lives to bless and save
The souls redeemed by grace,
And rescue from the dreary grave
His chosen race;
And soon we hope, above,
A louder strain to sing,
With all our powers to praise and
love
Our Saviour King.
SARAH BOARDMAN JUDSON.

The Imitation of Christ.

Every human being has a tendency, both conscious and unconscious, to imitate the words and deeds, and even the thoughts of those with whom he associates. More especially is this true when we have an ideal literally before us. Each man and woman has a character, either in supposition or reality, which they admire above all others. This character may be either good or bad, in accordance with the impulses and inclinations of the individual. Whether good or bad, if it is our ideal, we will imitate it.

Not only that, but we also imitate ourselves. Hence, by our voluntary acts, we are placing the fetters of habit on our future lives, and bending our future conduct by our present acts, and thus narrowing the area of the activity of our wills. If our daily actions be true and strong and noble, and our thoughts are high and pure, we are rendering it more difficult day by day, for us to do anything false, or weak, or base, or to nourish low or impure thoughts. But if on the other hand, our deeds and thoughts be low and bad, we are placing the possession of virtue and nobility further and further out of our reach, till at last it becomes a moral impossibility.

Nothing, perhaps, more impresses the mind with the consolation of interests and responsibilities of the human race than the thought of the enduring influence, through all succeeding generations, of the great men of old. How we love the grand old characters of the past! How we try to imitate them, and reproduce them in our own selves! How the love for these grand old heroes of right and truth is awakened anew in each wave of human life, and how the force of imitation asserts its power, and is intensified by this love!

Imitation is the moral and religious minister of our lives. Of one thing there can be no

doubt. One of the mightiest forces in the propagation of religion consists of the love which the founder has awakened in the breasts of his followers. This is literally true of every system of religion from the lowest form of idolatry to Christianity. So also we find that the teachers through whom we have learned the principles of religion have their influences over us, and we unconsciously imitate them. Such statements would be true of great teachers like Confucius and Gautama. And so also would it be true of the great teachers of Christendom—of St. Augustine or St. Francis. Each of our modern teachers also from Spurgeon, Parker, Abbott, Stanley and other prominent men down to the humble pastor of a congregation in an obscure village, all have their influence, and many who learn the principles of religion from them are inclined to imitate them. It is because of this disposition to imitate and follow teachings that we find so many failures in religion. The teachers, being men, are often weak. And so shortsighted is man that he is often more inclined to follow the teachings, than the great principles they try to implant in the heart. Yea, so shortsighted is man that the teacher obscures his sight, and he beholds but the teacher. The great principles he teaches are somehow peculiarly mixed up and blended in the man from whom we receive instruction. To this class of disciples, the teacher is the personification of the truths he advocates. Thus it is then that we often find this class of religionists losing all their hold and respect for their religion when the teacher disgraces his calling, and becomes a total failure as a living example of the truth he has been teaching. He was their ideal, yea, more, their idol, and when he fell, all the principles of truth, that may have taken possession of their hearts, collapsed.

But the greatest power that sways the heart and soul of the man is the force of the example of the founder himself, and this power proportioned to the greatness and earnestness of his character, and to the love which he has awakened. No life, no personality, has ever attracted such an outcome of love and affection as that of Jesus of Nazareth. No life has ever been lived so worthy of imitation. That imitation which this love has produced has, in thousands of men's hearts, made a change, has literally turned and altered the course of their lives, has converted them—it has literally made them turn away from sin, and so the righteousness of Christ has made them just and holy men. To imitate Christ is to be holy, and the desire to imitate him has been, and still is a most operative force in human society. It is because the character of Jesus, as demonstrated in his life on earth—a life full of self-denial and practical good, towers above the lives of all other men that ever lived, and reaches the acme of good, that

the mind of man is possible of conceiving, that he is the only example which it is safe to follow. There is not one act of selfishness or misdeed over which weak men may stumble. To follow him is to do good and abstain from evil. This is what the world needs. So let Jesus of Nazareth be lifted up. His life will meet the approbation of all men, and then naturally draw them to him. As we imitate Jesus of Nazareth will be our measure in eternity. We are not merely to follow him in the peculiar institutions that he introduced as doctrines and church observances, but imitate him in our deeds of kindness, love and self-denial toward one another.

EDWARD MASON.

Notes From Ripon, Cal.

Appointments.—On the 3rd, Sunday in June Bro. H. R. Holsinger filled the appointment at our school house, and gave us a short visit. This is Bro. J. P. Wolf's regular appointment. But the brethren-exchange pulpits occasionally, and I think it a good feature in ministerial labor. On the first Sunday of this month another appointment of Bro. Wolf's was filled at the Jackson school house by Bro. J. W. Beer, who with sister Beer, came to our place on Saturday evening and whom I conveyed to the appointment, via Ripon Bridge, making a drive of ten miles and return. After church we called on an aged brother, David Sellers, who makes his home with his son-in-law, Henry Miller. If Bro. Sellers lives until October, he will be 91 years old. Bro. Sellers was baptized about the year of 1878 by Eld. P. S. Gorman, into what was then known as the Stanislaus church. Bro. Sellers seemed to enjoy the visit with Bro. Beer, as they could talk in their mother tongue (the German). Bro. and sister Beer stopped over with us until Monday and left for Lathrop.

My Trip to Lathrop.—On the 20th inst., I went over to Lathrop where previous arrangements had been made to vote on the camp-meeting question, for some of the members were getting quite hungry for one. On Sunday the 21st, after the lively Sunday School exercises were over, the question for camp-meeting was voted on. The vote was about unanimous for camp-meeting, to be held at the old camp ground, from Sept. 6th to 16th. The full particulars will be announced by our correspondent, J. P. Wolf. The Chair, J. W. Beer, appointed five as an Executive Committee, composed of the following brethren: Eld. J. P. Wolfe, Ed. Wolfe, Patterson James, Henry Ebe, Benj. G. Frederick. The committee meets Thursday, Aug. 1st at Lathrop, at 10 a. m., to complete arrangements.

Our Visit.—To Lathrop was one of pleasure and of profit. Of pleasure because there is so much hospitality to be enjoyed. Bro. J. P. Wolf's home is open to the whole brotherhood. If

you take a team it is cared for too, whether you stay there or not. I visited at brother and sister Holsinger's and they made me feel as though we had always been acquainted. In fact I used to feel rather timid when about newspaper editors, I used to think the editorial lash was used rather careless and I didn't care about getting in the way of it.

I called on sister Plummer and I felt quite at home there too. The other members I am not so familiar with but I know they are in earnest for the Master's cause. My visit was profitable, because Bro. Wolfe and Holsinger always have something good to tell you about the church, its workings, its future, etc. Bro. Holsinger is not idle. As near as I got his program of the work, he has Sunday School at 10 a. m., preaching at 11, and evening. Wednesday evening, Sunday School teachers' meeting at the pastor's residence, Saturday evening, song services at the church.

I will venture this assertion that this Executive Committee has had some experience in camp-meeting and I believe they will make it a success, and it would seem like olden times if we could hear the voice of Bro. P. J. Brown mingle with that of the Lathrop church.

Bro. S. H. Bashor and H. R. Holsinger have fully compensated us for their short stay, the first time out here. Bro. Brown comes next in my book of 'memory.'

B. G. FREDERICK.

July 29, '89.

From Maitland, Pa.

Aug. 1st.—The brethren at Maitland, on the 28th of July, held a pleasant communion. Preaching on the evening of the 27th, when there was one more put on Christ through baptism. The next forenoon we had a lively Lord's Day School, and in the afternoon preaching at three o'clock. The evening services were truly a feast to the soul, and I cannot help but praise the people of Maitland and vicinity for their good behaviour, especially while partaking of the sacrament of the Lord's house. Have reason to believe good impressions have been made. May it be as bread cast upon the waters to be gathered not many days hence.

JOSIAH BRINDLE.

Tiosa, Ind.

Our communion is now in the past and lives in our memories and the spiritual strength we realize from it. Bro. Bashor came up from Mexico and preached for us on Monday evening and stayed over our feast. Bro. Stephen has lost none of his old-time vigor as a preacher, and he lent us valuable assistance. Bro. Noah Heeter, of Akron, was also with us. Bro. Noah is one of the old timers and is doing valuable work in the vineyard. He has a large territory to work in and, like Crusoe, he is monarch of all her surveys. This right there is none to dispute.

The faithful ones of the Tiosa congregation are standing to their post nobly, and things are moving nicely. We have good congregations and good interest. May we all continue to work for the Master until we shall have gained a victory, and the crown of life that fadeth not away be ours to enjoy, in the sweet by and by.

From eastern shores from northern land,

From western hill and plain,
From southern climes the Brethren bands

May hope to meet again.

It is the hope, the blissful hope,
Which Jesus' grace has given;

The hope when life and time are o'er,
We all shall meet in heaven.

From Burmah's shores, from Africa's stand,

From India's burning plain,
From Europe and Columbia's land,
We hope to meet again.

It is the hope, the blissful hope,

Which Jesus' grace has given,

The hope when days and years are past,
We all shall meet in heaven.

WM. W. SUMMERS, Pastor.

A Little Kindness in Pioneer Life.

Hannah M. Burkett is now residing at Millwood, Kossiusko county, Indiana, where persons can send their letters. She was born in Montgomery co., Ohio, in 1831; a year later her parents moved to Elkhart county, Ind. When she was about twelve years of age she was suddenly taken with inflammation of the eyes, and in twenty-four hours could only tell where the window was. Afterwards she lost her sight entirely. She resided in Franklin Co., Pa., from Jan. 1, 1874 to June 2, 1881; over seven years.

She used to tell some quite interesting little stories. She said she was the oldest in the family, there being two girls younger next to her. When their father would tramp out grain in the barn they were there to help him. But she was very much afraid of the horses, for they knew which the blind one was, just as well as could be, and they bit her sooner than they did her two sisters. Sometimes when the Indians came to grind their axes they would bring a little sugar along for the use of the grindstone. One day a man came to the house and sat down and said but little. After a little while a half-grown girl came in and said: 'Pap, you are to come home; the children are all crying for bread and we can't stand it any longer.' The man then said he had come to see whether he could get the loan of some flour, for they were just out. Hannah's mother said she had just baked up the last flour they had but there was some bread left over from the old baking which he could have. The man took the bread and went home. Afterwards the mother of the children told Hannah's mother how glad she was for the bread; that little Johnny eat dry bread until he fell asleep.

OBED SNOWBERGER.

The Brethren having the College in charge are putting forth unusual effort to increase the attendance during the coming year.